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&c.," has had his name transmitted to posterity, commanding our admiration, and thereby forms a most striking contrast to that of the Pontiff Liberius, who deserted him to an unjust persecution of the Arians. I find the historian states that Felix, Liberius's rival, was irregularly chosen, by the influence of the eunuchs of the palace, and that "a general assembly being convened, the clergy bound themselves, by a public oath, never to desert his predecessor, never to acknowledge the usurper, Felix," and to which they adhered until Liberius's return. This does not look as if he had been recognised as Pontiff during Liberius's banishment.

I am your obedient servant,
A TRUTH-SEEKER.

Moira, January.

Nothing can be more agreeable to us than to enter into discussion with so candid an inquirer. Our object, like his, is truth; and we shall ever be ready to admit a mistake, when it is shown to us; but as yet we do not see that we have made any mistake in this matter.

"The History of the Decline and Fall of the Roman Empire," is not just the kind of authority for our pages. The author, Gibbon, was an infidel; and it was his great object to place every thing relating to Christianity in such a light as might lead others to become infidels too. And this wicked desire has led him often to give the grossest misrepresentations of the opinions and doctrines which have prevailed in the Church. And about the facts of the case, Gibbon is too late a witness; he wrote 1400 years afterwards; his statements are worth nothing, except so far as he took them from ancient historians. It is much shorter and more satisfactory to go to the old historians at once. On such a question, we greatly prefer Roman Catholics to infidels; and we prefer ancient Catholics to both.

We take our correspondent's facts in the order he places them in.

I. *The Council at Seleucia.* One hundred and fifty bishops were collected there; thirty were for abolishing the Nicene Creed; altogether one hundred and twenty were for putting out the word, "of one substance with the Father," the words which, alone, Arians never could get over, and which the Council of Nice had adopted for that very reason. Scarcely a voice appears to have been raised at the Council in favour of the faith of Nice. Some one proposed to adopt the creed which the Arians had drawn up at Antioch, in opposition to the creed of Nice. That proposal was adopted; the thirty withdrew, and composed a most heretical creed of their own; the one hundred and twenty subscribed the creed of Antioch. We take this account from the ecclesiastical historian, Socrates, who wrote his history about 80 years after the event. Book ii. ch. 39.

II. *The Council at Ariminum or Rimini.* There is no doubt whatever about the creed which was adopted at this council. It was the third creed of Sirmium—a creed drawn up under the personal direction of the Arian emperor, Constantius; and this creed was unmistakably Arian.

Accounts differ about the way in which this creed came to be adopted. One account seems to imply that a majority carried the Arian creed, in the first instance, and that a large minority always continued steadfast against it. Another account, more generally received, both by Roman Catholics and Protestants, states, that most were in favour of the Nicene creed at first, and that all signed the Arian creed in the end. But about the fact, that the Arian creed was adopted, there seems to be no dispute.

In our number for December, p. 142, col. 3, we noticed the account given by St. Vincent, of Lirin, who wrote about seventy years after the event—"Almost all the bishops of the Latin tongue deceived, partly by force, partly by fraud" (1st Commonitory, ch. 4.) In his 2nd Commonitory, ch. 29, he speaks of the great care taken at the Council of Ephesus—"lest there might, by chance, some profane novelty creep in, as happened at that perfidious meeting in Ariminum." The Jesuits Labbe and Cossart call this council "that assembly of Arians." Du Pin calls it "this council whose beginning was glorious, and end deplorable."

III. *About Pope Liberius.* Our correspondent says he was not at Rimini—"that is granted;" but that he was then in banishment for having refused to sanction the decrees of the Council of Milan, which council passed no decrees about faith, but only condemned Athanasius of crimes.

To this we reply:—

1st. All the Catholics of Milan treated the case of Athanasius as a question of faith. It was an Arian device to treat it only as a question of facts.

2nd. Both Socrates and Sozomen, the oldest and best ecclesiastical historians of that period, give us lists of the persons who were banished at the Milan Council, and neither of them include Pope Liberius. There is no reason to think that he was at that council at all (Soc., b. 2, ch. 36, Soz., b. 4, ch. 9).

3rd. Socrates states expressly that Liberius was at the Council of Ariminum, and that he was banished for refusing to subscribe the creed adopted in that council. (Book 2, ch. 37.) Sozomen gives two different accounts, one seeming to represent Liberius as banished a little before the council at Ariminum, the other expressly stating that he was banished at the council. It may be that both these accounts intended to apply to his banishment at the council. (Book 4, ch. 11, and 19).

The famous letter of Liberius was not intended to con-

firm the decrees of Milan: this is plain; for the letter is addressed to the eastern bishops, and proposed to confirm their decrees, whereas the decrees of Milan were passed by the western bishops.

But a further quotation from that same letter of Pope Liberius may serve to settle the question about him. After condemning Athanasius, the letter goes on—"My lord and fellow brother, Demophilus, who has vouchsafed, of his own benevolence, to expound the true and Catholic faith, which was treated, finished, and received at Sirmium, by many brothers and fellow bishops of ours, this I receive with a willing mind, contradicting it in nothing." (Epis. 7, Labbe and Coss., vol. ii., p. 751.)

We know it is disputed what creed that was which Liberius signed; for there were three different creeds drawn up at Sirmium. But it matters little, for all three were Arian—all three expressly intended to get rid of the ever-memorable decision adopted by the Council of Nice against Arius.

But who was that Demophilus who expounded the true faith to the Pope, and got him to sign the creed of Sirmium? He was an ARIAN BISHOP! How benevolent it was of him to teach the Pope, and with what praiseworthy humility the Pope submitted to be taught by that Arian bishop! But we know something more of Demophilus; he is expressly named both by Socrates (Book 2, ch. 37), and Sozomen (Book 4, ch. 17), as one of those who produced in the Council of Ariminum, and succeeding in passing there, the third Sirmian creed, drawn up under the direction of the Arian Emperor Constantius.

Now, whenever it was that Liberius was banished, it is clear that the end of his banishment, and his subscribing to the creed of Sirmium, was after the Council of Ariminum. What creed of Sirmium would Demophilus then expound to the Pope? Clearly, we think, that third creed which Demophilus had himself proposed and signed at Ariminum. And it was by the Emperor's orders that Demophilus made the Pope sign this creed. What creed would the Emperor ask the Pope to sign? Would he ask him to sign either the first or the second, both of which the Emperor had himself rejected and condemned? Or would he ask the Pope to sign the third creed, which the Emperor himself had got drawn up and approved? We do not want to be positive in a question that is disputed; nor is it necessary for us to be so, as all three Sirmian creeds were Arian; but it certainly is our opinion that it was the third creed of Sirmium—that is, the creed which was passed by Ariminum—that Pope Liberius signed. And it is to be observed that all the ancient fathers who wrote of the matter, St. Athanasius himself, St. Hilary, St. Jerome, all speak of Liberius as having fallen into heresy.

So the case stands thus: the Emperor summoned a general council; the eastern bishops to meet at Seleucia, the western at Ariminum. Nearly 600 bishops met. They decreed, in both places, to reverse the most important and essential point of the decision made at Nice against Arius; and the Pope confirmed their decisions. Yet Roman Catholics must all acknowledge that Pope and Council together were wrong in an essential article of the Christian faith.

We say with confidence that if that Pope and council had decided in favour of the Nicene faith, it would have been regarded, to all generations, as a LAWFUL GENERAL COUNCIL. Why is it not so regarded? Simply because it decided wrong. If a Pope and a general council decide right, we are to follow them; if they decide wrong, we are to regret their decision. The decrees of a council are to be tried by the Catholic faith; the Catholic faith is to be supported, but not to be tried, by the decrees of councils.

If Ariminum, Seleucia, and Pope Liberius had decided right, would any Catholic ever have denied them the character of a true and lawful general council? Why do we deny them that character but because we see that they decided wrong?

If Roman Catholics confess, as they do, that both Pope and council here were wrong; how can they turn round on us and say that Pope and council must be always right?

P.S.—We have received another letter from our correspondent, who signs himself "A Roman Catholic," on the subject of Pope Liberius. It is rather long, and contains more subjects than suit a letter for our pages. But we should certainly have published it, only that we had already fully answered its principal point about Pope Liberius, in our remarks on the foregoing letter of "A Truth-seeker," before the other letter was received. Our readers would hardly approve of the same things being said twice over in our pages. In this letter "A Roman Catholic" gives up the decision against Berengarius, which he defended in his last. He now says "We do not hold Pope Nicolas and his 113 bishops to be a general council, and, therefore, we do not hold ourselves accountable for their decision." It is, however, an awkward fact, that this decision was put into the canon law of the Church of Rome, as our readers will see in our reply to "Phileas," and remains there to this day. If the Church of Rome do possess infallibility, why does she not use it better?

It is well for our correspondent that he lives in a Protestant country. In Rome or Spain he would stand a good chance of being treated as a heretic for setting up his own private judgment against a Pope and 113 bishops; and if the Synod of Thurles had the government of Ireland, they would hardly allow him to say that there could be no in-

fallibility without a general council. Will the decision of the Pope about the Immaculate Conception be infallible when it is made? or may it be like Pope Nicolas and his 113 bishops?

WAS THE JEWISH CHURCH THE CHURCH OF GOD IN ITS DAY?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—It is gratifying to see that the doctrine of Infallibility occupies so much of your space. It is the question. It is the baseless dogma on which rests the whole Papal superstructure. Leaving other points to yourself and your able correspondents, I will address myself to a favourite argument in its support, frequently put forward by Romish controversialists. A writer in one of your late numbers, Mr. Rourke, thus expresses it:—"If she (the Church) was liable to err, He (Christ) could not love her," p. 128. Because Romanists think it advantageous that the Church should be a living, speaking, infallible guide, they conclude that she must be so; and then they assume that God could not love her if she were not secured from error. Must God's Church, then, at all times, be infallible? If it be, at any time fallible, is it plain that God cannot love her? Was the Jewish Church God's Church, when the prophet Malachi uttered the oft-quoted words, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts?" If God loved this Church, must it have been infallible? If so, then, its sentence must have been true—that Christ was an impostor. Mr. Rourke may take whichever horn of the dilemma he pleases. Either Christ was an impostor, or God's then Church was fallible; either God's Church, though loved, was fallible, or the Jewish Church, though God's Church, could not have been loved by him, seeing that he willed to leave her liable to error. So much for *a priori* arguments. Because Romanists think infallibility convenient, they must needs support it by pretending that infallibility is of the essence of a Church; and, by so doing, they un-Church the people of God before our Lord's time; and, to hide the monstrousness of this, and such other conclusions, they take the Bible out of the hands of the people.

Of course, those who stop at nothing, will find a way out of this as well as out of any other difficulty. God could love his ancient Church without its being infallible; but not so the modern. But is this reasonable? Or is it essentially necessary that the Christian Church should be infallible, but not so requisite that the Jewish should? But how know these men so well with what attributes it behoved the Allwise to endow his Church? Is it less than presumptuous to tell the world, that God could not have acted except in the manner which, to them, seems the best?

They have, no doubt, another way of escaping this difficulty. The Jewish Church, they will say, ceased to be infallible when it first pronounced a wrong decision. This, I should think, we could know ourselves, without needing their acuteness to discover it for us. But the question is, why they were deprived of infallibility prior to their pronouncing this, their first faulty sentence? That the Jewish Church should have been once infallible; and yet, should have been deprived of that gift just prior to its deciding upon Christ's pretensions, seems extraordinary. If ever there was a point upon which infallibility in the judge was important, it was that, the truth or falsehood of claims to the Messiahship. It is vain to say, that the grave nature of present questions makes a living, infallible judge necessary; no occasion could ever arise more momentous than when the Church was called upon to receive, or reject, the Son of God, presenting himself before her in human form.

If Romanists pretend, that the Jewish Church forfeited infallibility on account of her unfaithfulness to the trust committed to her, why might not any particular part of the Christian Church be deprived, for the same reason, of her privilege? Were not Rome, and the Churches in communion with her, sunk very low in the middle ages, not to speak of any other period of her history? Their own divines are compelled to own and lament this. But why is it incredible that God should make his guidance, both to us and the Jews, dependant upon the careful use we make of the light which we enjoy? We may regard each separate branch of the Church as liable to error; and yet trust that all branches will never unite in renouncing any fundamental of Christianity. But, whatever our hopes may be, let us not presume to say, that if God loved his Church, he could not possibly have left it devoid of a gift, which it is probable it never enjoyed for the 4,000 years before Christ; and which it is certain that it had lost before it rejected our Lord's pretensions to be the promised Messiah and the Saviour of the world.

I am, sir,

Your obedient servant,

A KILDARE CHURCHMAN.

CARDINAL WISEMAN AND THE APOCRYPHA.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—As you invite any Roman Catholic priest or layman to state in your pages the evidence for the books called apocryphal, you will, probably, have no objection to print and take into consideration the following summary of the

evidence for them, contained in the last number of the "Dublin Review."

"The question of the Deutero-canonical books was investigated with the utmost care at the Council of Trent. Both early and late Councils were referred to in favour of the existing Catholic canon, together with the writings of SS. Cyprian, Chrysostom, Ambrose, Basil, and other fathers. The Protestants had claimed certain of the fathers as on their side; the Catholics answered, that when they wrote, the matter had not been fully investigated or decided on by the Church. The Protestants had asserted that the books in question had formed no part of the Hebrew canon; the Catholics maintained that they had been received with the utmost reverence by the Hellenistic Jews, and that the earliest Christian writers and martyrs, as Barnabas, Clements Romanus, Polycarp, and Irenæus, refer to them in the same manner as to other parts of Scripture. They quoted St. Augustine:—'We must not omit those books which we know to have been written before the coming of Christ, and which are received by the Church of the Saviour himself, although they be not received of the Jews.' Now, assuredly, the Church, notwithstanding her conviction of her own infallibility, used all those human means for arriving at the truth which God accords to us as a secondary instrumentality. Neither did she stand alone in her judgment. The East has confirmed the decision of the West; and, in 1672, a Greek Synod, held at Jerusalem, under the Patriarch Dositheus, acknowledged, as canonical, the same books to which the Council of Trent had already attached that character."—Dublin Review, xxxv. 807, January, 1854.

I shall only add, that when you assert that several writers, for the first 300 years, did not consider those books inspired, you appear to me to prove what learned Roman Catholics do not deny. Witness the sentence in the above which I have marked in italics. Dr. Milner says ("End of Controversy," letter ix.):—"It was not until the end of the fourth century, that the genuine canon of Holy Scripture was fixed, and then it was fixed by the tradition and authority of the Church, declared in the third Council of Carthage, and a decretal of Pope Innocent I." Again, Mr. Newman says ("Essay on Development," p. 160):—"On what ground do we receive the canon, as it comes to us, but on the authority of the Church of the fourth and fifth centuries? The Church of that era decided—not merely bore testimony, but passed a judgment on former testimony—that certain books were of authority." Does it not appear then, sir, that we have got an answer to your question—"If there was no perfect Bible in the first 300 years, how did the Church of Rome come by it in later times?" Answer—By the authority of the Council of Carthage, and the decretal of Pope Innocent I.

I am, sir,
A SUBSCRIBER.

Our correspondent appears to have taken this account from a great authority, the "Dublin Review," which is known to be under the direction of Cardinal Wiseman. It seems to us fairly to admit that the Church for 400 years did not believe the Apocrypha to be inspired. This is just what we said ourselves; and is this all the answer we are to get? Either the whole Church of Christ was wrong for 400 years about the Bible, or the Church of Rome is wrong about it now. Which is most likely?

FLOWERS FOR FEBRUARY.

SURELY winter has not yet departed, and the month of February, far from being all sunshine, has many an hour

"Of solemn gloom,
Ere yet the lovely spring assume
Sole empire: with the lingering cold
Content divided away to hold."

Under this bare and chilly aspect appears the SNOWDROP, winter's timid child, with its solitary flowers drooping gracefully over its parent breast of drifted snow.

Its botanical name is "*Galanthus nivalis*" (milk-flower of the snow). The French call it *Pierce-nieve*, or snow piercer. The monks called it our "Lady of February." Whether it be a natural wild flower of the British Islands has been doubted. Mackay's *Flora Hibernica* says it is scarcely indigenous in Ireland. It is certainly to be found in the woods and meadows of England now; but had it been a wild flower in the days of Ben Jonson and Shakespeare, it is passing strange that its chaste and simple beauties should have found no place in their groups of wild flowers—with the primroses and daffodils. They make the primrose the first flower of spring; whereas we all recognise the modest little Snowdrop, as "the morning star of flowers"—the first visitant that greets us as chilly winter is retiring at the approach of genial spring. While yet the surface of the earth is covered with snow,

"We behold the snowdrop white
Start to light,
And shine in Flora's desert bowers."

The Snowdrop thus appearing, under the changeful sky of early spring, is "an emblem of human life, and frail as fair." Its life among us is short, and transient, and very soon

"The night breeze tears its silky dress,
Which, decked with silvery lustra, shone;
The morn returns not it to bless;
The gaudy crocus flaunts its pride,
And triumphs where its rival died."

But still, even in its short passage through life, it reads lesson. It appears to arise from its bed of snow to

tell us, that while winter, in the economy of nature, has its own special office, and its gloom and its cold are the necessary preparations for the spring time and summer, and though the songs of birds are mute, and the sun is clouded with dark and frowning clouds, and the hoar frost spreads its mantle all around, the spring is coming, and, like hope, it points to a season more bright than the present.

"So pious, upheld by faith and hope,
Ereatures serene the passing storm of life,
With eye intent on heaven,
And thought already there."

Long since has the Snowdrop been regarded as the emblem of *Consolation*. What is its anti-type with us? Is it the consolation for which that just and devout man, Simeon, was looking, which, when he had seen, he exclaimed, "Now lettest thou thy servant depart in peace, because mine eyes have seen thy salvation" (St. Luke, xi. 25, 26). This was none other than "the Christ of the Lord." He was emphatically called the *Consolation of Israel*. So was he the consolation of the early Christian Church, in the apostolic days, for St. Paul says, "So our consolation abounded by Christ" (2 Cor. i. 5); and, as a most solemn appeal to the Philippian Church, he writes, "If there be, therefore, any consolation in Christ." In vain do we search the Old and New Testament Scriptures for any allusion to the consolation presented to her people by the Church of Rome, the Virgin Mary, and the saints in life, and purgatory and masses in death. And how should we expect to find such? If St. Paul be right, our consolation abounded in Christ; and again he declares that God in his mercy hath vouchsafed to make a solemn oath, "that we might have a strong consolation who have fled for refuge to take hold upon the hope that was set before us" (Heb. vi. 18); this hope being "Jesus Christ, who is our hope" (1 Tim. i. 1). "Christ in you, the hope of glory" (Col. i. 27).

The first rival of the Snowdrop, is the gaudy Crocus, so called by the Greeks, from the saffron colour of one of its species. The French, for the same reason, call it "saffran printanier." Mackay says, that if not indigenous in Ireland, it has been naturalized in our meadows, and grows plentifully in many parts of Ireland, especially about Dungannon. Gérard, perhaps, is more accurate when he states, that "this pleasant plant that brought forth yellow flowers" was first introduced into these islands in the reign of Queen Elizabeth. It has since spread over the meadows of many parts of England, and near Nottingham and the silvery Trent whole acres are to be seen covered with its rich mantle of bright purple. The Crocus is certainly a native of the middle and southern parts of Europe and the Levant; and in our rambles through the mountains and valleys of Switzerland we have met with fields of the wild purple autumnal crocus, almost within the precincts of the eternal snows. The mountain pass from Martigny to Chamouni, by the Col de Balme, about midway up, presents one of the most luxuriant fields in the world of Crocus, in company with wild anemones, violets, and harebells. We raised the bulbs and transplanted them to an Irish soil; but, alas! they withered and died. The Crocus generally, when taken up, appears dry and shrivelled, as if it could never again put forth its rich flowers and green leaves, but yet, at the approach of spring, it awakens to life. So it is with the Christian: his life is hid—all may seem dark and dead, but there arises light out of darkness; the spirit of joy replaces the spirit of heaviness, and the plant of peace is watered with the dew of heaven.

The pretty little HEPATICA (*Hepatica triloba*), now also appears in our borders, opening its flowers somewhat later than the Snowdrop and Crocus; it derived its name from the lobe, or liver (hepar) shape of its leaves. Formerly it was called Noble Liver-wort, and Herb Trinity. It is indigenous to most parts of Europe, though not, perhaps, to the British Isles; but still with us it has long been a familiar favourite. In the Canadas it is called the Snow Flower, as it is the first flower of a Canadian spring. It has many varieties, of all kinds of colour, and through all the shades of blue and red, from pearl colour to the deep azure of the sky, and from rose colour and peach blossom to purple; and after its flowers are gone, its ivy-shaped leaves are an enduring ornament through the open months of the year.

The Hepatica is a peculiar flower, and somewhat of an oddity in its habits. Gardeners say that if it be removed from its parent bed on which it has been grown from seed, it languishes and changes this bright native colour into a sickly hue, which it never recovers until restored to its former situation.

Its appearance has long been regarded as an unerring indication of the temperature of the earth, showing when seed time has arrived; and, therefore, it cannot be wondered at, that the return of this lovely little flower to our parterre is always welcomed with gladness, as reassuring us of the innate vitality of vegetable life. Perhaps from this cause it has become the emblem of *Confidence*.

"The Hepaticas are blooming fair,
The hue of constancy they wear;
So bright their vestments blue,
That fancy deems the lovely dye
Was stolen from the azure sky,
And painted by the dew."

"Soon as the hope of spring is told,
Their blossoms in his path unfold,
The glowing sun to woo,
And prove the symbol true;
Thus humble Confidence is given
To the first promise of heaven."

But where is our confidence to be placed? In human nature, human merit, or human works? or in dead men, and women, canonized as saints? or in angels, or in the Virgin Mary, or the Apostle Paul, or the Apostle Peter? David tells us, "God is the confidence (or hope) of all the ends of the earth" (Psalm lxxv. 5—65th Psalm of authorised version). Solomon tells us, "The Lord shall be thy confidence" (Prov. iii. 26). The Prophet Micah tells us, "Put not confidence in a guide"—meaning a human guide—(Micah, vii. 5). St. Paul tells us, "Rejoice in Christ Jesus, and have no confidence in the flesh" (Philipp. iii. 3). St. John tells us, "And now little children abide in him (Christ Jesus) that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1st Epistle St. John xi. 28). If this be true, all those who have placed their confidence in beads, or rosaries, or scapulars, or penances, or works, or angels, or saints, or purgatory, or any other thing than Christ Jesus, will be ashamed before him at his coming. May that not be the case, reader with you, nor with me.

FARM OPERATIONS FOR FEBRUARY.

(From the Irish Farmers' Gazette.)

EVERY preparation for the season's crops should be put into active operation this month; draining and subsoiling, and the first ploughing and digging, if not finished by the first of the month, should be brought to a close without delay.

Spring Wheat should be sown not later than the middle of the month; no time should be lost, therefore, in getting in the seed at every favourable opportunity. As the season advances, a little increase in the seed will be necessary, so as to prevent tillering, so that it may ripen early and evenly together. Thin sowing at this period will have the effect of promoting second growths at too late a period, and thereby an unevenly ripened sample. From 80 to 40 barrels of lime, or from 2 to 3 cwt. of guano, spread evenly and harrowed in along with the seed, should there be a doubt as to the land being sufficiently rich, will much assist in advancing the crop to maturity.

Beans should be sown early in the month, to make certain of a remunerating crop; they should invariably be sown in drills $2\frac{1}{2}$ feet apart, to allow of being horse-hoed, and dibbled in at four inches bean from bean, but the drill-machine saves much labour and seed. Beans, when sown thin, grow short, and pod freely down to the ground; but if sown thick, they grow tall, do not pod well, and are late in ripening, from the want of sun and air. A strong loam is the best soil for beans, and if well manured they are a good preparation for wheat the next season, which is then found to grow to less straw, produce a good head, with a plump, well-matured grain. The Russian is now allowed to be the hardest sort; but any of the following may be relied on for a good crop—Tick, Heligoland, and Egyptian, for cattle; and the early Mazagan, long-pod, or Windsor, for human consumption. Quantity of seed per Irish acre, $8\frac{1}{2}$ bushels, sown broadcast, or 2 bushels drilled.

Peas for an early crop may be sown now. The same culture as that recommended for beans is applicable to peas; but the land suited to them should be lighter and drier than that in which beans may be sown; they will give good crops on all stubble land that is not too much exhausted; but if they can be afforded a little manure, it will amply remunerate for its application. The kinds best adapted for cattle-feeding are—large gray, early gray, partridge, and Pennsylvania; for human consumption, early Charleston, double-blossomed May, or Prussian blue pea.

Oats.—Black oats may be sown about the 12th, but the white sorts are best deferred sowing till the end of this, or the beginning of the next month.

Potatoes.—Every dry opportunity should be taken advantage of to get this valuable crop planted, previous to their wasting their strength in pushing out their shoots. The early-ripening sorts should be chosen for this purpose, amongst the best of which are the early Bangors, ash-leaved kidneys, Kempas, pretty Betties, and purple kidneys.

Parsnips may be sown any time this month, in a deepened and properly-pulverised soil, well manured with well-decomposed manure, or rich compost, which should be well and deeply incorporated with the soil. They should be sown in drills 21 inches apart, and the plants afterwards singled out to 8 inches plant from plant; sown now they will come in early, but the general crop need not be sown till the first or second week in March; but a dry seed-time should not be passed over if it occur a week or ten days before that period. The common and the Jersey hollow-crowned, are the most usually sown: but there is a variety particularly adapted to shallow soils, called the turnip-rooted; from 4 to 5 lbs. will sow the Irish acre, if the seed be good.

Odts and ends. Keep a sharp look out after the months of the under drains, and clear away all stoppages, and cause all defects to be immediately remedied or repaired. Keep adding to the manure-heaps, prepare and cart dry earth for fresh composts, to make a base and coverings for the sides of the farm-yard manures, and turn over old ones. See that the store stock in the yards and sheds are abundantly supplied with fresh-thrashed straw and turnips. Continue to scour out drains and ditches where practicable; repair hedged and plant new ones.